

OF ECUADOR

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CRUSTACEA

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English	Spanish	Cayapa
crayfish	camaron	a'li'et, pi'et
crayfish (another species)		kama da (?) a'li'et, a'li'et
crab	carapio	a'p'it a'li'et
crab (a particular species)		kala a'li'et
crab (a particular species)		kala'pa a'li'et ma'pa
crab (a particular species)	mapara	

INSECTS

Many species of insects abound in the Cayapa region, 136 though few of them directly concern the Indians in an economic way. In view of the fact that many of these insects are not mentioned later in these pages, it seems appropriate to enter more into detail at this point respecting certain of them than was necessary in dealing with plants and animals.

Among the insects worthy of particular mention are 136 certain malevolent ones, such as centipedes, scorpions, 106 tarantulas, ticks, stinging gnats and, above all, the mosquito, of which there are a number of species. Contrary to the conditions in many parts of the tropics, however, there seems to be a total absence in the Cayapa region of the yellow-fever bearing species of mosquito, as there is also of the plague-bearing flea. Hence this particular section of the tropics to the present time has been entirely free from these two dreaded maladies,

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164 though both exist at various other points along the western coast. There appears to be no particular lack of hosts for either of these insects; and from the fact that the yellow-fever mosquito does exist at Tumaco, only a short distance north of the mouth of the Rio Cayapas, one is at a loss to account for its absence from a region so close as Esmeraldas province where climatic conditions are similar. In the case of the flea, however, at least one possible explanation appears, namely, the difference in climate between the Esmeraldas region and that of the vicinity of Guayaquil. At Guayaquil and southward the coast is comparatively arid, thus giving favorable dry breeding places for the flea, while from Esmeraldas northward the rainfall is very great, consequently the ground is thoroughly saturated and the breeding grounds of the flea are greatly diminished, if not altogether lacking.

Of the mosquitoes which do exist here the most dangerous are those of the one or more species which are said to transmit malaria—the "tropical" or "jungle" fever as it is commonly called. Fortunately these pests appear not to be very numerous; at least the cases of "jungle" fever among the Indians, as also among the whites and negroes, are not numerous. Probably a certain degree of immunity is experienced by natives and old residents, for as a rule they have comparatively light attacks of the fever, though often a newcomer is violently infected and sometimes with fatal results.

Another annoying species of mosquito is a small one, the bite of which produces a local infection which slowly

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spreads if not promptly checked. The remaining species, 136 of which there are several, are also annoying, but their 164 bites appear to produce no particularly evil effect.

The tick is found only about the mouth of the Rio 136 Cayapas and elsewhere along the immediate coast. This annoying insect is said to be almost exclusively confined, in this region at least, to those sections where domestic animals, particularly cattle and horses, are kept. Thus the Indians, by virtue of their location, are little troubled by it, though much annoyance is experienced by others living where it occurs at all abundantly.

Centipedes, scorpions, and tarantulas are encountered only occasionally, but their bites and stings cause considerable trouble now and then. The centipedes are the most numerous and are of large size, reaching a length of fifteen inches or more. There are also certain other poisonous insects not known in temperate regions, but these appear to be rare.

Among the malevolent insects which do not injure man directly are the termites which destroy woodwork and even extend their tunnels into the dwellings. The damage they do, however, is never considerable.

There are many species of ants in this region, the most of which are quite harmless. One, however, the so-called army, or driver, ant is of importance, though it must be regarded quite as benovolent as it is malevolent. This species travels in great armies, as the name implies. It is strictly carnivorous, and will attack almost any living animal, whether large or small.

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they have no knowledge of mining and are not at all 316
inclined to acquire such knowledge even though they
realize that gold and platinum command good prices
at the settlements. Furthermore, they are extremely 609
distrustful of and even hostile to everyone connected
with mining or prospecting enterprises.

HEALTH CONDITIONS

Associated with the natural resources of a region are 164 •
its health conditions, which in the Province of Esmeral-
das are very good in comparison with most parts
of the South American tropics. In fact the Esmeraldas
shore is reputed, on good grounds, to be the most salubri-
ous territory of the entire western coast of South Amer-
ica. Indeed, during the entire time spent by the author
in the region, there was not, so far as could be learned,
a case of any of the ultra-serious contagious diseases,
and certainly none was reported in those portions of the
province in which he resided. During the same period,
however, both bubonic plague and yellow fever broke
out with marked violence at Guayaquil, about two
hundred miles southward, and there was also an epidemic
of yellow fever at Tumaco, not more than fifty miles
to the north along the coast from the mouth of the
Rio Santiago. As pointed out in speaking of the insects
of this region, neither the plague-bearing flea nor the
yellow-fever bearing mosquito are found in the Province
of Esmeraldas, hence the absence of these two diseases.

The most serious, and in fact practically the only
serious, contagious disease of frequent occurrence in

3: Barrett E-5 (1908-1909) 1925
SD6 Cayapa SD6

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CAYAPA INDIANS

• 164 this section is a form of malarial fever locally called paludismo; but this malady is so mild in comparison with the diseases above mentioned as to be almost negligible in a comparative consideration of the general health conditions of the region. The attacks of paludismo on newcomers are often severe, and now and then result fatally, but a native or an old resident of the region is usually fairly immune from it.

It is said that typhoid is entirely unknown; indeed no signs of it were observed during the author's stay in the region. Dysentery, which is such a serious malady in certain parts of the tropics, is little known here, though sporadic cases occur; in fact, two cases came under the author's observation, but only one of these was fatal, and this largely by reason of a complication of conditions combined with inadequate care.

It may be said, therefore, that the region inhabited by the Cayapa, and in fact the whole Province of Esmeraldas, is very healthful in comparison with other parts of the tropics.

SURROUNDING PEOPLES

101 The only people at present known to have close
197 linguistic affinity with the Cayapa are the Colorados of the upper course of the Rio Esmeraldas. Dr D. G. Brinton¹⁰ places the Cayapa in what he terms the Barbacoas linguistic stock, taking that name from a people formerly living on the upper Rio Patia in south-

¹⁰ Brinton, *The American Race*, pp. 196-199, New York, 1891.

753 their symptoms from fevers resulting from drinking
water in a new region. This alludes to the fact that in
• [164] this region it almost invariably happens, even with
people in perfect health, that if they travel from the
coast into the interior mountains, or vice versa, they
become ill for a short time with a fever of greater or
lesser gravity. This is attributed directly to the
change of drinking water, though in the Cayapa mind
there is here also a direct connection with spirits.

754 A still greater danger to the soul as it travels about
775 during sleep arises when a shaman sets a trap or a dead-
fall at any point he thinks a soul is likely to pass. If
the soul gets into this trap or deadfall, it is killed, so to
speak, and its owner never awakens. The soul itself,
being immortal, later escapes from the trap or deadfall
and passes on with its future existence, but once the life
has left the body which it formerly inhabited, the soul
is never able to return to it.

775 After death, souls travel about as they do in sleep,
frequenting for a time special burial places and the homes
which their bodies formerly inhabited. They would, if
unmolested, continue indefinitely to go about their
former haunts, but, owing to the danger to the living
from their presence, means are taken to expel them.
The expulsion of these souls, as also of malevolent
spirits, by one or more shamans has been described in
detail in speaking of medicine practices.

774 By many it is claimed that certain mammals, birds,
reptiles, and other animate objects do not possess souls,
but by others it is claimed that every animate object
has a soul. Inanimate objects, such as waterworn

brown. A few of them are tatoosed on the arms and the blue of the ink stands out very clearly. Mongoloid characteristics such as the epicanthric fold, the Mongoloid spot, and high cheekbones are very common, but in contrast to the Mongoloid nose, the Cayapa nose is often bridged. Occasionally one finds individuals with very high-bridged noses of aquiline shape. Their eyes are uniformly dark brown, and the whites are seldom clear but have a brownish tinge that would seem to indicate a high incidence of liver disorders. Most Cayapa, especially the women, seem to be somewhat round-faced. The men, while short, are very well-proportioned and have tremendous strength in their arms and shoulders which probably stems from their technique of canoe handling. As a rule, the women are thick-waisted, the result, perhaps partly at least, of their characteristic canoe handling. They generally paddle in a seated position, using a very short paddle, which requires many rapid short strokes for effective maneuvering, and they necessarily have to lean forward to make efficient use of the short paddle.

Clothing and Adornment. Many men are quite

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by snakes and also by design. Women frequently die in childbirth; tuberculosis runs rampant, and periodically whooping cough and measles decimate the population. People die from spirit possession, soul loss, witchcraft, illness, and accidents; however, very old people "just die." People are afraid of death although it is maintained that no one dies because of his sins. Punishment takes place after death, and everyone must be purified of his sins by punishment after his demise. It is believed that when the Whites die their souls go to the white clouds while those of the Negroes go to the black clouds. Only the Cayapa may enter heaven.

When death strikes, all relatives within a few hours' travel are notified. The immediate family clean the body, if necessary, and place it on a mat. Water is boiled and then poured over the area where the body lay last. Two or three men of the neighborhood are asked to prepare a coffin; this coffin which is made of bamboo is said to be the "cane of the soul" and is called /úhkuṅgúle/. Its construction involves four or five hours' work, and when it is completed, the parent or spouse of the deceased offers

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succession of teachers with varying degrees of competence. In 1960 the school teacher, who was a native of Camerones, began giving the Indian pupils drama lessons. The plays offered always involved Cayapa going to Negroes for advice. Generally, the plots involved marital bickering within the Cayapa families which were then solved by the Negro official. These scenes are always greeted with laughter by the assembled Cayapa who come to watch their children perform. No one would even dream of taking a family quarrel to a Negro official. It is interesting to note however, that one Negro is making some progress toward involving himself in Cayapa affairs. This Negro's name is Pindaleñas, and he presents a rather grotesque appearance. His nose has been entirely destroyed by the ravages of yaws, and his hands are twisted into the shape of talons. This man has the distinction of being the only Negro who speaks Cayapa. Since he lives very near the ceremonial center of Punta Venado, he has been hired by the /un'y/ to keep the church clean. Pindaleñas attends every fiesta and becomes actively interested in most of the legal cases. On several occasions he publically

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at work and that the land is spoiled. The Indian will then sell the land for the best price offered but will often take a lower price to avoid selling to the Negro held to be responsible for the witchcraft.

Sometimes, boys and young men are given sections of land as advance inheritances which they work as they wish, and their work validates their claim to the inheritance. Generally, only those children who have consistently helped the parents work the land are entitled to inherit. Ill will between parents and children need not enter into consideration at all. Maximino Añapa, for example, a son of Marianito Añapa of the Río Camerones, as a very young child was sent to live with his mother's brother in Muisne on the coast, possibly to get him away from an influenza epidemic in the inland area. He stayed with his uncle for many years and helped him work the land; later he cut some out for himself. He used to return to his parents' home for visits of varying lengths of time, but the main attraction for him, however, seems to have been the school at Encanto. When needed, he helped his father work the land; however, he will not inherit any of the land because he said that it had all been promised to his brothers. Since he

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